

Christian Admonitions, against the tvvo fearefull sinnes of

Cursing and Swearing, most fit to be set vp in euery house, that the grieuousnesse of those sinnes may be both remembred, and auoyded, whereby the hatred of them may possesse the heart of every Christian.

Against Cursing.

First, (if thou wilt live in a holy feare and reverence of the Name of God) thou must consider what thou art, and learne to know thy selfe; for hee that truely knoweth himselfe, is a man of very happy acquaintance, for by this thou shalt know thy selfe to be *Earth*, *Gen. 2. 7.* conceiu'd in sinne, *Psalm 51. 5.* Borne to paine, *Iob. 5. 7.* Euill, *Eccles. 9. 3.* Wretched *Rom. 7.* Filthy, *Iob 15.* Corrupt, abominable, and doing nothing good, *Psalm 14.* Mortall, *Ro. 6.* Vaine, *Psalm 62.* Wicked, *Ezay 9.* Vnprofitable, *Rom. 3.* Vanitie, altogether more light then Vanitie, *Psalm 62.* Sinfull, *1 Kings. 8.* Miserable, *1 Corinth. 15.* Dust and Ashes, *Gen. 18.* Gods enemy, *Rom. 8.* A child of wrath, *Ephesians 2. 3.* A worme, *Iob 25.* Wormesmeate, *Ezay 51.* Nothing, yea lesse then nothing, *Ezay 40. 17.*

Hauing thus by the Touch-stone of Gods Word tryed, and examined thy miserable estate and condition, and therewithall knowing thy selfe, then on the other side, consider (as neare as thy frailty will permit) the power of God in creating thee, his mercy in Redeeming thee, his loue, in preseruing thee, his bounty, in keeping thee, his promise to gloriſe thee in heauen, if thou honour him on earth, and his Judgements to condemne thee, if thou blasphemē and dishonour him.

Our Sauiour Christ, being the Head of Blessednesse, and of all that are or shall be blessed, how is it possible, that any Accursed or Cursing person can be a member of that Blessed Head; who hath expressly forbidden vs to Curse, but to blesse them that Curse vs? *Luke. 6. Math. 5. Rom. 12.* And in the 1c9. *Psalm.* It is said of him that accuseth himselfe to Curse, *Cursing was his delight, therefore shall it happen unto him, he loued not blessing, therefore it shall be farre from him.*

And seeing no man can merit the least part of blessings temporall; how, or with what face can one that liues accursedly; or vieth cursing (here,) hope for a Kingdome of Eternall blessednesse hereafter?

It is fearefull to heare how, and with what cold dulnesse, many men doe pray for blessings either for themselues or for others, and (contrarily) with what vehemency they will Curse: as some haue willed and wished themselues Gods Plague, the Pox, and other mischieſes, and some haue too often bid the Devil take them, God Sinke them: Renounce, Confound, Conſume, Refuse, and Damne them: and yet these ſilly graceleſſe earth-wormes, haue an ambitious deceitfull ayme to be blessed, partakers of the blessed Kingdome of Heauen.

Therefore, if thou haſt a deſire of Eternall blessedneſſe, know that the way thither, is not by Cursing: if thou haſt a hope to elſcape the dreadfull ſentencē of, *Go ye Cursed, Mat. 25.* Then giue thy mind to prayer and blessing, and then ſhalt thou haue the ioyfull welcome of, *Come ye blessed inherit the Kingdome prepared for you from the beginning of the world.* To the which God of his mercy bring vs all. Amen.

Against Swearing.

HAuing with a Christian humilitie, conſidered thy owne base and contemptible estate and condition, then thinkē with thy ſelfe, what an Incomprehensible, Glorious, Infinite and Almighty Maieſtie thou offendest and blaſphemest with thy vngodly Swearing, who hath ſaid, that he will not hold him guiltieſſe, that takes his Name in vaine.

And much better were it at the laſt day, for that miserable wretch, that he had beene created a Toade, a Viper, or the moſt loathſome creature, then to appeare before that great and dreadfull Tribunall, and there to be accuſed by the Devil and his owne conſcience, for Swearing and for Forſweariſg, and Blaſpheming the blessed Name of the Eternall God, where no excuse can ſerue, no Aduocate can plead, no Proxeſ or Eſſoyne is to be graunted, but preſently the guilty Caſtiff is commanded to vtter darkeneſſe and perpetuall torments.

There is ſome excuse for the ignorant Jewes, that cruciſed our Sauiour, because they knew not what they did: but for a profeſſed Christian, who knowes God to be his Creator, and that *Iesuſ Chriſt* paid no leſſe then the peereleſſe & moſt preſcious blood of his heart for mans Redempſion, how can any one that knowes and beleeues theſe things, hope for ſaluation by that blood, wounds, heart and body, which he ſo much, and ſo often blaſphemē and teares betwixt his accuſed teeth? So that there is no Traytor ſo bad, or treason ſo great, as is againſt the Maieſtie of heauen, nor hath the Devil any that doth him more pleaſing ſeruice, then an odious and common Swearer doth, and herein he goes beyond all the Devils in hell, in impiety and contempt of God: for Saint *James* faith, Chap. 2. 19. That the Devils doe beleeue there is a God, and that they alſo tremble in feare of his mighty power; but the Swearer, though he doe know and beleeue there is a God, yet he beleeues not his Word, or feares or trembles at his Judgements.

Besides the endleſſe torments ordained in hell for odious Swearers, God hath promiſed to affliet them in this life: for he ſaith, The plague ſhall neuer go from the house of the Swearer, *Ecclesiasticus 23.*

So that the gaine of a Swearer is nothing but the eternall wrath of God, the hatred of all good men, the ill example to others, and the vexation and diſcredit of himſelfe, his kindred and friends, with a fearefull reward hereafter, (except true repenſance obtaine mercy.) What a fooliſh absurditie is it for a man (being croſt in any worldly affaires, or gaming, or other busiſſe, either maſteriall or triuiall) to reuenge himſelfe vpon God, and careleſly and blaſphemouſly fly in the face of his Maieſtie, with Oathes and Execrations?

If we did conſider what God hath done for vs, we would not ſo vntankeſſe, fully reuife him: if wee called to minde his gracious promife of glory euerlaſting, to thoſe that loue and feare him, we ſhould then hold his Name in ſuch reverence as becomes Christians: if his fearefull threatnings againſt the takers of his Name in vaine, could terrify vs, (no doubt) but we would be more carefull and circumſpeſt in our liues and conuerſations, as that we would be allured by his mercieſ, or restrained by his Judgements.

God hath naturally placed and incloſed the tongue of man within the ſtone walls of his teeth, and without those walls there are alſo the two earthen Bulwarkes or Rampieres of his lippeſ: he hath appointed Reaſon to be the tongueſ guide and guardian, and hee freely offers his Grace, to be Reasons counſellour & gouernour: wherefore let vs flee to the Throne of Grace, and beſeech the God of Grace, that he will cauſe his ſaſing Grace to guide our Reaſon, that our Reaſon may rule our tongueſ, that Cursing may be caſhered, Swearing ſuppreſſed: that (by Gods Spirit) our lippeſ may be opened, that with our mouthes his Name may be prayſed: that Gods holy Name may be glorified, and our ſinfull ſoules eternally fauored, through the meriſts of our great and blessed Redemeer *Iesuſ Chriſt*, To whom with the Father and the blessed Spirit, be all Honour, Power, Maieſtie, Glory, Dominion, and Thankeſgiuing, aſcribed and rendred (as is due) for men and Angels, both now and for euermore. Amen, Amen.

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